# he LUTHERAN

"LET US GO INTO THE HOUSE OF THE LORD"

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OCTOBER 14, 1959

# YOU TOO CAN PREACH

THE USUAL big city traffic bottleneck at quitting time filled the streets with car bumper-to-bumper. Each time the traffic light changed about four cars moved throug

As a certain intersection was approached little by little, a whistle was heard. Th melody did not at all fit into the surroundings: business houses, hurrying pedestrian impatient motorists. But here it was, as clear as could be: "He leadeth me, H leadeth me . . ."

WHO COULD it be? He must be a Christian, a steady churchgoer at that! When th intersection was reached, I saw the whistler. Of all people, he was a grease-monke A car was hoisted, and to the tune of "He leadeth me" it was getting a first-ra grease job.

No doubt that man could not preach from a pulpit. It is not likely that he thin he is in full-time Christian service. He did not know he was preaching the gospel wi his hymn-tune. But his whistle reminded me, as perhaps it did others passing by, th we can preach by whatever we do—though it is only greasing a car.

—JOHN R. BROKHOFF

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# THIS WEEK . . .

● PASTOR HEINRICH HERMAN ULRICH, who came to our offices last week as a visitor from Germany, is a man who has seen Christians at work under difficulties. He helps plan German church programs among refugees in camps and new settlements. But he thought that there was nothing quite like the determination of New York Lutherans to serve the spiritual and social needs of their city. Chicago-based Merle G. Franke was equally impressed. In his tour of New York City churches (*page 11*) he sometimes felt he was "intruding on someone else's nightmare" but he went home convinced that our newest frontierland will be a fertile mission ground.

● MARY E. HELTIBRIDLE'S job is to teach the teachers how to prepare children for school. She has a doctor of education degree from George Washington University and is supervisor of the laboratory kindergarten at Mansfield, Pa., State Teachers College. She's a Lutheran, member of St. Mary's Church in Silver Run, Md., and spent a week last June at Gettysburg Seminary to help prepare 125 students for their summer service assignment selected for them by the Board of Higher Education. From her report (*page 15*) it becomes apparent that not only the students but also the faculty members at that session "discovered a new world."

● PARISH-HOPPING by plane becomes a matter of routine for a Lutheran pastor in Chile who has to look after congregations spread out over hundreds of square miles. Pastor Eberhard Wittmann serves German Lutherans in southern Chile. His story about the Chilean air force helping him reach an isolated congregation on Chiloe Island (*page 18*) paints a picture of Lutheran missionary work in Latin America with all its hardships and rewards.

# THE CHURCH IN THE NEWS

## Orthodox deny plan for talks

Ten representatives of the Roman Catholic Church would meet with an equal number of Eastern Orthodox leaders in Venice next June for "theological discussions of interest to both churches," the Vatican Radio had declared. The broadcast had named three of the Orthodox participants in the conference. Another broadcast quoted "authoritative Vatican sources" as saying that Pope John XXIII would welcome meetings between Roman Catholic and Orthodox leaders to discuss possible union.

The Orthodox churches, which separated from Rome in 1054, have about 175 million members. Roman Catholics claim 475 million members.

A flat denial that any official meeting would be held was issued in Geneva this month by Greek Orthodox Archbishop Iakovos. Declaring that he spoke officially for the Ecumenical Patriarchate, headquarters of Eastern Orthodoxy, the archbishop said, "The Patriarchate knows nothing about plans announced by the Vatican Radio for conversations with Orthodox representatives in Venice next year. The Orthodox churches will never participate in any conversation with the Roman Catholic Church which does not have as its eventual aim the inclusio Protestants."

### Stress World Council tie

"We are not interested in the rest tion of the unity broken by division Rome, but in the unity of the Body Christ," Archbishop Iakovos contin "Unity can never be materialized if Roman Catholic Church says, 'Come u me.' It must recognize that it must come to us."

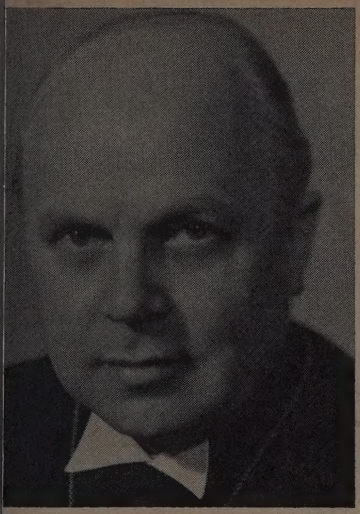
"We must meet in the humbleness love and understanding," the Ortho prelate said. "It is this attitude achie in conversations with representatives the World Council of Churches t make us feel so free in talking with th . . . The World Council is an organ Divine Providence to bring the churc together."

### Communism called unity force

The challenge of communism is bri ing about more unity among divi Christians, Bishop Fulton J. Sheen t a meeting of Roman Catholic mission societies in Washington. The spread atheism is creating stronger faith a more sanctity among Christian laym he declared, although the Communi did not intend that such results sho occur.

Christians and Moslems are be "drawn together by the sea of blood the victims of atheist persecutio Bishop Sheen said. When Roman Ca olic missionaries first went to Africa th reported that "it would take 100 ye to make a single Moslem convert. N Moslem parents are eager to send th children to our schools."

The New York bishop also predict that the Eastern Orthodox Church wo "steadily move closer to unity w Rome." Even the "responsible int



TO TEACH HERE
*Bishop Lilje*

ual element within Protestantism has
e to agree that the See of Rome has
nacy, though they do not recognize
full authority," Bishop Sheen con-
led.

## e to teach at Union

ishop Hanns Lilje of Hannover, Ger-
ny, will serve as visiting professor at
w York's Union Seminary for the
ester beginning in January, 1960, the
inary announced this month. Bishop
e was to have filled the New York
ition last year, but was unable to do
because of emergency duties in Ger-
ny.

A former president of the Lutheran
rld Federation, Bishop Lilje also heads
United Lutheran Church in Ger-
ny. He is author of *Valley of the*
*dow*, which deals with his experiences
a Nazi prisoner during World War II,
l of *The Last Book of the Bible*, a
dy of Revelation.

In addition to his lectures at Union, Dr. Lilje will visit other seminaries and educational institutions throughout the U.S. The professorship he will fill was established in 1953 by a gift from John D. Rockefeller III to honor Dr. Harry Emerson Fosdick, former minister of New York's Riverside Church.

## Nuclear test ban urged

Testing of atom bombs and other nuclear weapons was a major threat to health, some scientists had stated. Despite safeguards and efforts to develop "clean" bombs, the danger from atomic fall-out might extend to future generations, they held. Noting the warning, President Eisenhower in August had named a Federal Radiation Council to keep a close check on radiation and to protect the public from damaging biological effects.

Citing the "dreaded risk to health" as well as the costly arms race, the Commission of the Churches on International Affairs last month urged United Nations delegates to "seek urgently" a treaty that would end all testing of nuclear weapons —atmosphere, space and underground. The CCIA is a joint agency of the World Council of Churches and the International Missionary Council. Its director is Dr. O. Fred Nolde, United Lutheran clergyman.

The CCIA memorandum asked major powers "not to resume tests unilaterally so that statesmen may have time to achieve agreements and that the international situation may not deteriorate." It also asked reduction in existing armaments, development of peaceful uses for atomic energy and "peaceful settlement and peaceful change."

## Benson calls for unity

Lutherans ought to "forget old prejudices and trust each other completely,"

Dr. Oscar Benson, retiring president of the Augustana Lutheran Church, declared at a testimonial dinner in his honor at Minneapolis last month. Dr. Benson will be succeeded on Oct. 15 by Dr. Malvin H. Lundeen.

Lutheran union will not be satisfactory until it is changed into a "brotherhood of complete trust," Dr. Benson said. The next step "we must aim at" is "total unity of all Christians," he declared. "That's the gospel of the Christian church."

Roadblocks to complete Lutheran unity are not all caused by church officials. They sometimes lie with local congregations, Dr. Benson warned, when they say, "We can't give up our dear little church."

Dr. P. O. Bersell, Augustana's president emeritus, and Bernhard LeVander, St. Paul layman, lauded Dr. Benson's eight-year presidency. Minneapolis Mayor Kenneth Peterson presented Dr. Benson with the city's distinguished service award in recognition of his "betterment of civic life." He was the first clergyman to receive the award, Mayor Peterson said.

## Church papers gain

Official periodicals of the eight church bodies in the National Lutheran Council have a combined circulation of more than 600,000, the NLC News Bureau reported.

Largest is THE LUTHERAN, which recently topped the 200,000 mark in circulation. The NLC bureau calls this the largest circulation of any weekly denominational news magazine in the U.S. and Canada.

The *Lutheran Standard* of the American Lutheran Church has 140,000 subscribers. The *Lutheran Herald* of the Evangelical Lutheran Church and the *Lutheran Companion* of the Augustana Lutheran Church have reached the 1 000 mark. The *Ansgar Lutheran* of United Evangelical Lutheran Church a 12,000 circulation. All four weeklies.

Bi-monthly publications are the *theran Messenger* of the Lutheran Church (14,000); the *Lutheran Tid* of the American Evangelical Luth Church (8,000) and the *Lutheran C selor* of the Suomi Synod (3,000).

Largest circulation of any Luth periodical is that of the bi-weekly *theran Witness* of The Lutheran Ch —Missouri Synod, with more than 5 000 subscribers to its 34 regional tions.

## Anglicans note membership lea

Most of England's 40 million p ple had been regarded as members the state Church of England (Anglica Roman Catholics totaled 3.2 million, 3 million adhering to the Metho Baptist, Congregational or other churches.

Figures revealed for the first time month showed that of 26,771,000 sons baptized in the Anglican Chu only 9,691,000 had ever been confirm The statistics covered the church pr inces of Canterbury and York. They peared in a book, *Facts and Fig About the Church of England,* prepa by the statistical unit of the chur Central Board of Finance.

The book reports that the number Easter communicants increased fr 1,878,000 in 1947 to 2,348,000 in 19 It lists 932,888 pupils in Anglican schools, compared with 478,833 in man Catholic schools.

Average age of Anglican clergy 44 in 1851, the book discloses. It r to 49 in 1901 and to an estimated 56 present.

PROTESTANT CHAPEL BEING ERECTED FOR OLYMPIC WINTER GAMES
*Sixty-foot aluminum cross stands in front of modern structure*

## mpic chapel planned

thletes and spectators will flock to aw Valley, high in California's Sierra ntains, for the Winter Olympics next ruary. More than 1,000 skiers, ers and hockey players from 30 coun- are expected to compete. To pro- for them and for the crowds ex- ed to watch the events, a $3.5 mil- ice arena and extensive housing lities are being erected with the aid tate and federal funds.

piritual needs of the athletes and rs will be cared for through two rches now under construction. A nan Catholic chapel to seat 300 is g built on the west slope of the val- It will be known as "Queen of the ws Church." Two "skiing padres" be on the slopes at all times during games, to aid anyone who might be red. The priests' attire will be a reg- skiing outfit in black.

rotestants represented in the North- California-Nevada Council of rches have arranged for construction of a modern chapel to seat 150 (*see photo*). Being built at a cost of $140,000, it will be administered by the Northern California Congregational Conference. Ministers of various denominations will conduct services each day, with at least three services scheduled each Sunday. The church's resident pastor will be "a skier who shares the interest and enthusiasm of the winter sports participants," said Dr. William D. Pratt, superintendent of the conference.

## Delinquency cause argued

Mass migration into New York from "all parts of the country and from the Caribbean" was a major factor in the city's juvenile crime, Judge Samuel S. Leibowitz of Brooklyn told a Senate investigating committee. Until these large racial groups could be absorbed into the city's culture, migration should be discouraged, he suggested. Since most of the new arrivals promptly applied for relief payments, a one-year waiting period should be required, he said. In support

of his contention, the judge produced figures showing that 20 per cent of the city's juvenile crime involved Puerto Rican youth, with a larger amount attributed to Negroes.

Political leaders and some clergymen promptly attacked the judge's suggestion. "Un-American," Spanish-born State Supreme Court Justice Emilio Nunez cried. The Rev. W. Eugene Houston of Harlem's Rendall Presbyterian Church called the judge "no longer worthy" of his office. Dr. Dan M. Potter, executive director of the city's Protestant Council, said the "undesirable behavior of a few" was no reason to "stigmatize an entire group."

Later, Mr. Houston apologized for his "personal, cruel and blunt attack" on the judge. "Those were the words of a very angry man, spoken in passion, forgetting all he knew of your past record on civil rights," he wrote to Judge Leibowitz. He added that he still disagreed "intensely" with the proposal to limit migration and "regretted" the release of statistics about Puerto Rican juvenile delinquency.

## Agencies told to specialize

Church-related charities should shift their emphasis from traditional welfare programs to specialized service, the 54th convention of Associated Lutheran Charities was told. The Rev. Edgar F. Witte, president, told the St. Louis convention of the Synodical Conference organization that Social Security and government-sponsored programs have taken over work once done by church agencies.

More than two million children are now helped by the federal Aid to Dependent Children program, he said, while only 500,000 are being helped by all other agencies. Church-related groups should provide aid for handicapped children and meet other special needs, Witte continued.

Elderly people especially need the s cialized care of religious agencies cause they must make the difficult justment of "living in a society that oriented to the young," Mr. Witte said.

The 225 delegates at the meeting r resented 108 welfare agencies and insti tions, most of which are affiliated w The Lutheran Church—Missouri Syn

## Spacemen possible, priest says

Intelligent beings may exist in ou space, two Roman Catholic priest-scie tists agreed in a Vatican radio intervie If such creatures exist on the moon other planets, they would be subject the same moral and divine laws t govern men on earth, said the Rev. R mondo Spiazzi.

Within the next five years man m "not only reach the moon but also Ma and Venus," said the Rev. Dan O'Connor. He added that present kno edge did not justify any hope that m could survive on the moon.

Father Spiazzi said space creatu might have physical form like hum beings or might be living organisms isting on the level of pure mind. Th would be in need of redemption, he sa unless they were perfect beings creat by God and still living in a state of gra

## Theologians reject hell

"Beliefs that may seem new and da gerous to many people" were put forwa by 43 United Church of Canada the logians in a booklet issued in Toron The publication, issued by the churc Committee on Christian Faith and Ord is the result of five years' research dered by the denomination's gene council in 1954. The United Church w formed in 1925 by Presbyterian, Meth

THERAN CHURCH AT ARCTIC CIRCLE
*rshipers warmly-clad walk to services*
*Lapland, northern part of Finland.*
*ht snow covers ground in late Septem-*
*when daylight hours are waning fast.*

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and Congregational congregations,
about 3 million members.
n the 126-page booklet, which is not
official statement of the church, the
ologians declare that hell need not last
ver. There is a second chance of
ation after death and the prayers of
living may help the dead, they state.
booklet also warns against literal
rpretation of biblical language and
s at the possibility of "universalism"
ne New Testament's "note of hope
at the last all men shall be saved."
he Rev. W. G. Berry, secretary of the
up which wrote the book, said, "Some
he ideas are quite revolutionary and
cause a stir among the fundamental-
nd of the church." The Rev. Angus
IcQueen, United Church moderator,

said he agreed "wholeheartedly" with the conclusions about prayers for the dead and the opportunity for repentance and salvation after death. "I have never believed that hell is a place of everlasting fire and I have never preached it," he said.

## German stamp policy explained

Protestants in West Germany had criticized issuance of a special postage stamp to mark the exhibition in Trier of a "holy robe" which was reputed to be a garment worn by Christ. *Church and Man,* organ of the Evangelical Men's Work, said the stamp "commemorated an undignified event." The robe was displayed in a Roman Catholic cathedral.

Dr. Richard Stuecklen, West German minister for post and telecommunications, said the stamp's subject had been chosen by Roman Catholic leaders in accord with an agreement. He noted that both Lutheran and Roman Catholic representatives have agreed that each church body should be entitled to one special stamp of its own choice each year. This year's Protestant stamp had marked the Evangelical Church Day (*Kirchentag*) rally. The 1960 special stamps will mark the 400th anniversary of the death of Philip Melanchthon, Luther's aide in the Reformation, and the Roman Catholic eucharistic congress in Munich, Dr. Stuecklen said.

## And so forth

Hollywood pulled out all the stops in announcing a super-colossal four-hour film on the life of Christ "from the Annunciation through the Ascension" to be filmed next year. Cost of the production was put at $12 million, making it one of the most expensive ever. Titled *The Son of God,* it will be filmed in Hollywood and the Nevada desert.

# WASHINGTON

By ROBERT VAN DEUSEN

## PROJECT HOPE

EARLY NEXT YEAR a big white ship will sail into an Indonesian harbor and drop anchor. On board will be a group of highly trained doctors, medical technicians, and public health specialists. The ship will be a floating hospital and medical laboratory, outfitted with the latest equipment for the training of doctors and other medical personnel.

Thus will begin the realization of a dream of a "great white fleet" of mercy ships, which has captured the imagination of many members of Congress and of the American public.

Realizing that government-sponsored programs are often limited in funds and are open to the suspicion of representing national self-interest, promoters of the mercy ship idea decided it should be under private sponsorship. This will have the double advantage of tapping the resources of American generosity, and labeling it in the eyes of other nations as a "people-to-people" project.

Another change in emphasis is that the ships will be used more for the training of medical personnel in other countries than for actual treatment of disease. Although the ships will be used for direct relief in times of epidemic or natural calamity, the long-term purpose will be the raising of standards of medical service in the host countries. The ships will really be medical training schools, with the treatment of individuals taking place as part of the training.

### How it will work

THE ORGANIZATION which has tac the job is the People to People He Foundation, with headquarters in W ington, which has medical men, in trialists, and labor leaders on its bo The government's sole contribution i release to this group, as they are re to equip them, wartime hospital s which are now "in mothballs."

Outfitting of the ships will be finan by contributions from industry, la unions, and other private groups and dividuals. They will be sent only to co tries where they are invited by the m cal profession, with the approval of host government. They will stay fo few weeks or several months.

THE FIRST SHIP, the former Navy h pital ship USS "Consolation," will renamed SS "Hope," with the let standing for "Health Opportunities People Everywhere." Although l ships will be given other names, the tire program will be known as "Pro Hope."

The staff of each ship will include to fifteen physicians expert in vari fields of medicine and surgery, two d tists, 20 nurses, 20 technicians, and s retarial and administrative person The training program will be not o for doctors, but for nurses, midwi sanitary engineers, and technicians.

In Indonesia, where the SS "Ho will stay for six months, there are o two medical schools and 1,600 fu trained physicians in a population of million. One medical ship won't be a to make a very big dent in the hea problem. But it will be a start in t right direction. And it will be a symb of American desire to help.

# City in Change:

# New Frontier of the Church

MERLE G. FRANKE

LATE AT NIGHT on Sept. 9, two rival eet gangs started a "rumble" not far om 93rd and Broadway in Manhattan. happened when New York police were ging another crackdown on juvenile linquency, and, as in other cases, a mber of arrests resulted.

Less than twelve hours after the "rum-," the entire United Lutheran Church ard of American Missions arrived by s at the corner of 93rd and Broadway see stately old Advent Church, which kes up a large portion of that corner. ard members were beginning an all-y tour of urban congregations in the ew York area to ascertain first-hand hat conditions face these congregations and hundreds like them throughout nerica.

Before the day was finished, the board embers saw seven urban churches in rious areas of Manhattan, the Bronx, d Brooklyn. They heard pastors tell about staggering problems that crop up as they try to minister to the inner city.

Pastor Carroll Charles, the board's secretary of the urban church department, explained the background of these congregations and the sociological changes that have so drastically affected the type of service they must render. As he spoke, the image of a new frontier of church work rose before the eyes of his listeners, the frontier that crosses the heart of the city.

AS A STAFF MEMBER of the board, I thought I knew the problems of the urban church department from our staff meetings and conversation with Pastor Charles.

But the urban tour was a revelation. On some of the visits I had the feeling that I was intruding on someone else's nightmare. Housing conditions in some of the areas were beyond description. Social and political obstacles cause almost instant despair.

BETHANY CHURCH, THE BRONX

ADVENT CHURCH ON BROADWAY

And yet, we found pastors who are determined not only to stay where they are, serving their immediate communities, but who are even more determined that henceforth the church dare not retreat from serving these communities. Each congregation had its own brand of difficulties. Yet there were similarities in all of the seven urban churches.

Advent Church, on 93rd and Broadway, was once a "prestige" congregation of Manhattan. Many members were from substantial and well-known families. About four years ago the congregation was ready to disband. At that time the board began giving financial aid, and Pastor Gensel was called. Now the congregation also has the assistance of a parish worker, Miss Lydia Baldorioty.

Pastor Gensel said that Advent Church is making a real comeback. The congregation will probably never again have the "substantial" people of Manhattan in its membership, but it will have people. It now numbers more than 200 communing members, among whom are generous samplings of every race and culture now living in this district of Manhattan . . . Caucasian, Puerto Rican, Negro, Chinese and others.

This is an urban congregation resurrected, one that now sees its task in relationship to the thousands of people living within a stone's throw of the church's front steps.

THERE IS Transfiguration Church in Harlem, an all-Negro congregation served by a white pastor, Pastor Robert Neilssen, a slender youth who has a difficult parish to serve.

The congregation is located in one of the worst sections of Harlem. Housing conditions are beyond description. A house directly across the street from the church has recently been purchased by the congregation with board assistance for use as a parish house (ground floor) and parsonage (second and third floors).

Pastor Neilssen is convinced—as are most of our urban pastors—that he must live in the midst of his parish. As soon as the ramshackle old house can be put into reasonable shape (in most cities such a house would be demolished) Pastor Neilssen and his family (wife and two small children) will move into the heart of their parish.

Transfiguration is not one of those congregations which almost died. It has

ST. PETER'S ON LEXINGTON AVE.

a relatively strong congregation for
y years, serving the many people of
gin Island background. The congre-
on is now directing its ministry to its
ediate surroundings.

UR NEXT STOP was Bethany Church,
63rd and Third Avenue, in the Bronx.
e was a dramatic example of the new
that can be pumped into a congre-
on if the church-at-large comes in
counsel, financial advice and a dedi-
d young pastor at the proper mo-
t.

he congregation was once a historic
er of Lutheranism in the Bronx, a
German congregation for many
s. But in 1953 scarcely anything
the building remained. That was
ed because there seemed to be no
gregation left.

t that time the board began giving
ry aid to newly called Pastor John
ist, then fresh out of seminary. The
rd added a parish worker to the staff.
ow, six years later, the congregation
about 200 communing members,
rly 400 in the Sunday school, and
ndance at services which would have
n thought impossible a few years ago.

With over 50 per cent of the congregation Negro, the parish has now added Associate Pastor Claude Petersen (a Negro pastor from the Virgin Islands) to the staff. The congregation has a long way to go in reaching the thousands of unchurched in its neighborhood. But it is no longer on the sick list.

AN ENTIRELY different type of urban congregation is exemplified by St. Peter's in Manhattan, located in the center of one of the largest office-building booms in the history of Manhattan. This congregation has no problem of trying to reach the down and out in slum areas. Poor people can't afford to live anywhere near St. Peter's. But the congregation is challenged by the apathy, skepticism and agnosticism of wealthy, intellectuals, and socialites who live within the parish area.

To reach the people in the East Side's

## AS OTHERS SEE IT

"I SAW NEW YORK against the background of stories on juvenile delinquency that filled the papers as I arrived," says Pastor Heinrich Herman Ulrich, an official of Hilfswerk and the inner mission department of the Evangelical Church in Germany. Dr. Ulrich went along with board members on their tour of New York City churches.

"I was struck by contrast," he says. "The multi-million dollar buildings of downtown and midtown Manhattan and the appalling decay and dirt of Harlem's tenements—wealth and want living door to door. And then I saw those old churches stemming the tide of new population pressures, their readiness to serve without asking about returns from the investment of money and effort and sacrifice. I met young pastors ready to move into homes Europeans would consider unfit to live in. I'll carry with me this image of the church in America when I return home—a church on the frontier of social change."

luxurious apartments and working in the Park Avenue office buildings, additional staff is needed. The board has approved a new parish program and will grant financial aid to the congregation.

NOT ALL PROBLEMS are solved. Christ Church, Brooklyn, still has a Sunday attendance of less than 75 in a church building that will seat more than 1,000.

PASTOR MERLE G. FRANKE has been secretary of English missions of the Board of American Missions since November, 1957. Born in North Dakota and a graduate of Carthage College and Northwestern Seminary, he spent the first five years of his ministry in the Virgin Islands serving parishes in St. Croix and St. Thomas and helping in the organization of the Caribbean Synod. He returned to the continent in 1954 as field missionary for the Northwest Synod and organized Good Shepherd Church, Spring Park, and St. Paul's Church, Minnetonka, both in Minnesota. His office is in Chicago.

Board aid has been given to this gregation for about one year. W among Puerto Rican and Negro resid is just starting.

The East Canarsie Mission in Broo is something new to our church. W starting a new congregation in an of vast new public housing developme The board missionary faces many are third generation unchurched peo alien to religion in general and to Ch tianity in particular. It's almost like tering a foreign mission field.

AND LAST, we stopped at St. Pa the only Protestant church on Coney land. It won't be there for long. At le the building won't be; the area is sl for urban redevelopment.

But with continued board aid, the gregation will relocate and will conti to serve the new people who have mo and are still moving into the new ap ment units rising in the demolished ar

Advent, St. Peter's, Bethany, and rest of them . . . And hundreds n like them in New York, Chicago, troit, all over America. They consti our urban church renewal work. each week, the secretary of urban w Pastor Charles, receives new requests studies, counsel, financial aid, recomm dations on new staff.

After taking the urban tour, n board members were talking about as the largest frontier facing the chu Finally we are coming to realize tha United Lutheran Church may be the urbanized Protestant denominatio America.

The Board of American Mission it resumed its meeting following the ban tour, voted to create a new div which will be devoted exclusively t sisting urban congregations throug the United States and Canada.

# We Discovered a New World

MARY E. HELTIBRIDLE

"WHY DO THEY DO IT?" The question
asked by my friend of another faith
ve visited some Lutheran church in-
tions this summer and watched col-
and university students at work in
annual Summer Service program.
hey did no glamour jobs. These
ng people had no desks in executive
es. I knew that their "salary" repre-
ed no boulevard to Wall Street.
Ve watched and listened while the
ents - turned - workers told us what
did for helpless or handicapped chil-
and adults. They laundered soiled sheets and mopped messy bathrooms. They tried to soothe the fears of frightened children, to bring hope and purpose to older people.

Some, in a quiet country retreat, guided groups of youngsters whose bodies had grown but whose minds had not fully developed. Others, in city areas, drippy with midsummer heat, supervised playgrounds and taught daily vacation Bible schools.

Some, in the cool air of mountain camps, were counselors for children who were sometimes noisy and troublesome.

"Why do they do it?" The question of my puzzled friend deserved an answer.

AUTHOR HELTIBRIDLE WITH DEMONSTRATION CLASS AT GETTYSBURG CONFEREN

It would be short in words, perhaps, but it would take years in understanding of basic principles involved in Christian service. The answer might go back to an ancient foot-washing episode and to the story of a fisherman who was told, "Go feed my sheep."

THIS SUMMER 125 students from 59 colleges and universities volunteered. They were sent to 29 institutions connected with the Lutheran church. It was an ecumenical, international and interracial group. Students came from many parts of the United States, Canada, and one each from Japan, Puerto Rico, the Virgin Islands, Latvia and Germany.

Summer Service programs for college and university students were established in 1941 by Dr. Mildred E. Winston, associate secretary of the ULC Board of Higher Education. Her purpose was to offer students an opportunity to know themselves better in relation to God a their fellowmen. The program has b come a factor in helping students acqu a perspective of themselves and th talents to know how and where to t their talents in satisfying experiences.

STUDENTS who have volunteered th services and have been accepted, af careful screening, for assignment in t Summer Service program attend a wee orientation conference on the Gettysbu Seminary campus in the early part of t summer.

"June Week" is no ordinary week f these students. East meets West, No meets South, in an atmosphere of co mon purpose. Each student tries to fi the answer to his question, "How m I serve?" A faculty assists them in fin ing the answers. The leadership gro consists of a dozen people — welfa workers, administrators, pastors, educ

s. All but two of this year's faculty d full-time positions within the church e others were members of a state lege faculty).

Orientation week features a concen- ted program of Bible study, conducted a pastor sensitive to the thinking of dents. Worship periods teach students hniques of planning worship programs various age and ability levels. A hos- ality committee of students learn how be Christian hosts and hostesses—an perience in creative group living. A reation leader helps to turn "free- ie" into a profitable fellowship.

A music director deepens appreciation sacred music and teaches students w to help others enjoy music. Arts and fts, movies and field trips, and lec- es on inner mission projects and re- ous education round out the program.

FINANCIAL SUBSIDY for this orientation ek comes from the Board of Higher ucation and the United Lutheran Church Women. Only expense to the students is transportation to Gettysburg, from the conference grounds to the summer assignment and back home. At the work center students receive pocket money and maintenance.

Interest in promoting the Summer Service program has become strong in colleges and universities, particularly in departments of sociology and religion of Lutheran colleges and among deans, campus pastors, counselors, and faculty sponsors of Lutheran Student Association groups.

BUT THE MOST ardent promoters are the students themselves, many of whom return for a second summer. They say, "We work hard, but we like it."

Many are like the one who wrote to the campus faculty sponsor, "The big thing I want to say to you is, thank you for telling me about Summer Service. Now I know what I want to do with my life."

RVING THE HANDICAPPED IN A HOME . . .

. . . AND CHILDREN IN A SUMMER CAMP

**Notes from the Diary of a German Pastor in Chile**

# Parish Work with Handicaps

By Eberhard Wittmann

It all started on Monday afternoon when the telegram arrived from Ancud. It said: "Please come Tuesday. Funeral at 5 P.M."

I knew who had sent it but I didn't know who had died. They must have been in an awful hurry when they sent the telegram, and they must have been upset. It could have been the father who's up in years or the mother long suffering from a heart ailment. Or it could have been somebody else in the family.

I didn't know but I knew that I had to get to Ancud. The question was: how?

I think I better explain to you that I am pastor of a three-congregation parish in Chile. My headquarters is at Puerto Montt, but I also take care of German Lutherans at Ancud and Puerto Varas. I'm getting telegrams to take care of my parishioners' needs on a territory extending over hundreds of square miles the way my colleagues in Germany or th United States get telephone calls to vis a member of their congregation tw blocks away.

Ancud is on a large island, Chiloe some 50 miles southwest of Puert Montt. There's only one way to get there by plane.

I hurry over to the office of the Chilea Air Lines. "Yes," the young lady says "we've got just one more seat on th plane to Ancud. We'll leave from Cha miza Airport at 9."

At 8:30 I have a funeral service a Puerto Varas. A young couple belongin to my congregation there has been kille by a speeding automobile. The mothe was expecting a baby, their first.

The congregation is deeply shocked b the tragedy that has wiped out a buddin family. The bodies are to be taken b rail to Santiago but there has to be service before at the Puerto Vara church. I can't cancel it.

I might hold it earlier but that wouldn't elp. It's 20 miles from Puerto Varas to e airport, and the roads are bad. I ouldn't make the plane anyhow. There's nly one alternative: a private plane.

I HURRY TO THE AIRPORT. My old iend, the pilot who many times has aved storm and sleet to get me to one f the services, is ready to help. But he oesn't have a two-seater available, only a our-seater. And that's expensive, 20,000 esos ($20).

I know the family in Ancud is poor. hey can't pay. I send a telegram any-ay. The reply comes late at night: "Im-ossible, too expensive." And so I know hat on Tuesday the members of our mall congregation will have to go to the emetery without their pastor.

The pastor, at the same time is sitting ith a heavy heart in his office at Puerto Montt and doesn't know what he's doing here. After all, it's his job to be where e is needed. Just now he's needed in Ancud. If it hadn't been for those 20,000 esos, that's where he would be. Twenty housand pesos . . . twenty dollars . . . to ave or not to have . . .

One thought comes to the pastor's escue. Sunday in two weeks he'll be in Ancud. That's according to his parish chedule. He'll have a service at the rave.

Letters go back and forth between Ancud and Puerto Montt and all plans re being finalized. There's also a clari-cation as to who died. It's the mother ho suffered another heart attack. Every-ody was unhappy that the pastor wasn't here for the funeral but the service at he grave will make up for it.

ON A SATURDAY two weeks later I'm tanding at the airport with a roundtrip cket to Ancud. I'll be back Monday. he schedule has been made. I'll visit members of the congregation and hold confirmation class in the afternoon.

Confirmation class . . . that's one child who doesn't speak German. But he's entitled to confirmation class and he wants to be confirmed.

Service will be Sunday morning. And in the afternoon I'll have a baptism in the German school. The roast for the dinner and the present for the child are in my bag. And at five o'clock the service at the grave.

We leave at nine sharp. The weather could be better but I can't complain.

The plane crosses the sea to the island. We're soon over the jungle. We fly low over the endless expanse of treetops. Little shreds of clouds fly past the window but the sun peeks through from time to time and our plane bounces from one opening to the next.

I've flown in more turbulent weather. We'll be there soon. I take my bag off the rack and get ready for the landing. Suddenly the engines break into a loud whine, the pilot forces the plane into a sharp turn to the right. Underneath the sea appears again in view. What's up?

I'm getting nervous. And sure enough, there's reason for it. The stewardess appears with a gentle smile. Ancud airport is shrouded in fog. We can't land. The plane is flying back to Puerto Montt.

At 11:30 I'm back where I started from. The sun is shining bright. I ask about the weather in Ancud. Oh, they say, it's just fine. The fog lasted just for a few minutes.

I HAVE some unkind thoughts as I stand in the middle of the lobby and consider my predicament. Tomorrow they'll come to church in Ancud. Some of them will travel 30 miles through jungle. And they'll be told: The pastor couldn't make it, the service is canceled.

In the German school they're baking the cake for the christening and I have the roast in my bag. And there won't be any service at the grave. That will be the second time I wasn't there. I'm failing them once more.

The plane will be leaving half-an-hour from now for Santiago. There won't be another one for Ancud today. I'm stuck beyond hope.

But am I? It suddenly dawns on me that there might be another way. The airport is base for civilian and military planes. And I have good connections with the Chilean Air Force. During the last four years I have married four Air Force officers to girls from my congregation.

The last time I told the groom: "Why do you officers insist on marrying girls from the Lutheran church. Aren't there any other girls in Chile? From now on I'll ask for a free ride for every one of my girls that marries one of you." And the officer had answered: "It's a deal. Any time you need us let us know and we'll see what we can do for you."

THIS TIME I certainly need the A. Force. I look around on the field whil the other plane passengers are gettin back to Puerto Montt. And sure enough there's one of "my" grooms. He's young chap and full of life.

And he was especially grateful to m because to make things easy for him had conducted the entire service in Span ish, even the sermon. I collar him an tell my story. "You know," I say, "thi is your time to stick to the bargain."

He smiles broadly. "We won't let you down. We'll find a plane for you. But I can't do it without the o.k. from the commanding officer. Let's see where he is."

The CO is having dinner. I tell him about my experiences with the civilian plane and about my "agreement" with the Chilean Air Force. He thinks it's a wonderful joke and says: "If that's the agreement we'll honor it."

TWO HOURS later I'm sitting in a four-passenger Cessna while an officer of the Chilean Air Force starts the motor. Forty minutes later, the light plane circles low over the plaza of Ancud. On the ground people are looking up and wave. They know the *pastor aleman* has made it after all.

On Sunday morning I have the service. Everybody is there, even those that came from 30 miles away. And in the afternoon we stand at the grave. We put fresh flowers on the soft earth and read from the Scriptures and say the words from the service of committal, the little group huddled closely around the grave.

And so the woman who was 15 when she left her village in Mecklenburg to come to Chile and learn the hardship and heartbreak of a settler's life on a foreign continent got a Christian funeral service after all.

**n't expect children to know**
**y we put our envelopes into**
**e offering plate on Sunday**

# iving Must Be Taught

EINO H. JOHNSON

GOT THIS STORY straight from one of friends who was taking care of her year-old grandson while the boy's ents were on a business trip. She took boy to church on Sunday and things t well. The boy's parents are church-rs and the child was quiet and well aved throughout the service.

But when the offering plate was passed und he lost his composure. Staring his grandmother who was putting sev- dollar bills on the plate, he gasped: y, they charge lots more admission your church than they do in ours."

THE LITTLE BOY had obviously never n taught anything about church giv-, and he's got lots of company. There thousands and thousands like him, dren who see how adults place their rings on the plate but have never n told by their parents why they do it. They receive a few coins on Sunday are told to give it when the offering aken up. That's all they know and y might well think of our church giv- as a sort of admission fee we pay coming.

There are some real dangers involved in this sort of ignorance. The other day my neighbor came over to talk to me about his nine-year-old son. My neighbor is a quiet, intelligent fellow but the way he rushed over to see me one might have thought his house was on fire.

The trouble, he said, was that he had just discovered how his son had been keeping for himself part of the money he had been given for placing on the offering plate. "I can't understand how deceitful kids are these days," he said. "My boy doesn't even seem to realize that he's actually cheating God."

"Have you ever bothered to explain to him why we give to the church and how important it is?" I asked.

He shook his head. "No, I haven't but I've always told him that he must put the money on the collection plate and he has no right to disobey me."

"I can see your point," I said, "but he might understand better if you'd take time to explain to him why he should do it. It's a lot better to teach children *why* to do a thing rather than punishing them for not doing it."

This stopped my visitor cold. He considered the matter for a few moments without saying a word and then he sort of smiled at me and said: "I guess you're just telling me that I've failed the boy as much as he's failed me . . ."

With that he left. I'm happy to report that his son received complete information on the why of church giving and that he no longer keeps any part of the church money for himself.

In Proverbs 22:6 we're told: "Train up a child in the way he should go; and when he is old he will not depart from it." To give to the church is a privilege and duty for the Christian and should be part of every child's early training.

This sounds difficult but it really isn't. People tell me that their children spend all of their weekly allowance and expect their parents to chip in the money needed for church on Sunday. "How should we teach them?" they ask.

We have discovered that the easiest way to teach them is to set a good example. When my wife and I began to set aside one-tenth of our income for the church on a regular basis we to time to explain to our young daugh why we had decided to do it.

We told her all about the work t church is doing at home and abro about our mission fields and institutic and about the money needed to ke our own congregation going. And th we said that all good things come fr our father in heaven and that our chur offering is one way of thanking him.

She had no trouble understandi us because when she was very small gave her money to place on the offeri plate and told her why. In later yea we gave her a weekly allowance a told her that since God made it possib for us to give her an allowance, it w only right for her to give one-tenth it to the church. She's never missed chance to do it.

In fact, we had quite a satisfacti when our daughter, now married, visit us recently with her two little girls. O day I gave each of my granddaughte five nickels. They thanked me for the politely and then, six-year-old Conn turned to her four-year-old sister a said: "Put two of them in one pock and three in the other."

The little four-year-old looked at t coins in her hand and was grateful wh her sister helped her in dividing t nickels and stashing them away.

"What do you do that for?" I aske

"Because," Connie replied solemnl "three of the nickels are for us and tw are for church on Sunday."

Which gives, in a nutshell, the mor for the story: If Christian parents b have like Christians and teach their ch dren the joy of giving, they will reap t fruits—together with the whole churc which will be better equipped to do t work to which it is called.

## IVE MAKE A FAMILY

## Evening Report

I'M WOOFED," I sighed, sinking into oft chair and letting my bag and hat p.

Why, Mother?" Sue asked. She was Dan's desk busy with homework. hen I finish this, can I look at TV?" *May* I. Let me see your notebook en you're finished. Then one TV w before bed."

Why are you woofed, Mom?" Pete ed, perching on the arm of my chair. She's a victim of visiting," Dan an- red, as he came from the garage and rheard Pete's question.

Visiting? I thought you were doing nething for the church?" Pete said.

We were. Visiting prospective mem- s and regular members. Evangelism stewardship work," I explained. our father's on the committee and I ompanied him on his visits."

I know why," Dan teased me. "You to get a look at the inside of people's ses."

Yes, that's fun. I like to see inside r minds, too. You have a good op- tunity when you go out on church ts."

OPENED my bag and waved a hand- of cards. "Prospects . . . pledges . . . rested people . . . bored people . . . believers . . . we meet them all."

Unbelievers!" Karen said from the , where she was listening to a friend the telephone with one ear and to us n the other. "Do you mean unbelev- in Lutheranism or real atheists?"

Maybe I exaggerated when I said that. We haven't really met any. I suspect people call themselves unbelievers simply because they belong to no church or synagogue. I call them unchurched. There's a big difference between unbeliever and unchurched.

"Who do you call on?" Karen asked.

"We don't call on people who are members of other churches and faiths," Dan explained. "They are already won. Our committee has names of people who are new to the community and might like to join our church."

"Don't you call on people just to do missionary work . . . pros . . . pros . . . ?" Pete stumbled for the word.

"Proselytizing, you mean?" Dan supplied the word. "Sometimes we might do that. But in such a case it's to *inform* them about Lutheran beliefs and activities, not specifically to *convert* them to Lutheranism. A person of another faith might be interested in Lutheran beliefs."

"I like to know about other faiths and beliefs," Karen said emphatically. "We talk about that in Luther League and at school."

"Yeah, world would be dull if everyone were alike," Pete said.

OUR CHILDREN come in contact with quite a variety of people in school. There are Negro and white students, Catholic, Protestant, and Jewish students, and they are of Latin American, North American, and European backgrounds. That's a mixture that sometimes creates friction—especially in big cities. But in our medium-size city the mixture doesn't cause

flare-ups, it only rubs down the square corners.

"Did you collect any money?" Sue called from her desk.

"We don't collect money," Dan said. "We're only information experts. We tell the families we visit, those who are already members of our church, what the financial situation is for next year, what projects are in hand and proposed, what budget will be needed to cover all this.

"Then we talk about financing the church. People pledge what they can in proportion to their income. Some give more than they can afford. They know the church is God's work on earth."

"You never bring any money home?" Pete asked.

"Did you want to borrow some?" Karen laughed.

"I need a new chain for my bike." Pete gave Karen's head a brush as he passed her in the hall.

"Pete!" she screeched. "Oh, not you, Alice," she said into the telephone. "That was my kid brother. You know—the six-year-old."

PETE MADE another pass at her hair. "Stop it, Pete," I ordered, fearing a brother-sister quarrel. "You know how you hate to have your hair messed when you've put that gooey stuff on it."

"Why don't you use some of Karen's hair spray, Pete." Sue whispered so Karen would not hear. "I've used it. Nice smell, too."

"I'm gonna tell Karen," Pete shouted. "Yah-yah! I'm gonna tell Karen."

"Quiet!" Karen yelled from the h "I can't hear Alice."

Pete and Sue subsided into a wh pered tussle around the desk. I pick up my hat and bag again. "I think did well this evening," I said to Da "The Caspers are really going to jo They've visited all the Lutheran church here, and they like ours—the services, t people, the pastors, the church activities

"And the food. Let's not forget tha Dan grinned. "I think that was the fi bait. Maybe for some people food is avenue to religion."

I IGNORED him. "We visited five fa ilies tonight. Result? The Casper fami is ready to attend new-member classe Five excellent financial pledges. A ne choir member. One boy for Boy Sco troop. I wonder if Pete knows him? new member for ULCW. And . . . wh else?"

"The name of that new family movin in soon that might be interested in joi ing," Dan reminded me. "I'll put the on our future visiting list."

"Not bad for one evening." I sighe again. Not weary-tired now, but co tented-tired. "We'll go visiting Frida evening, too, if that's OK for you?"

Dan nodded. "Can do. We'll finis our list."

I reached for Sue's notebook. "I lik the plan the church decided on this ye —to telephone and make an appointme with families. That way they're hom and not surprised and are already think ing about the purpose of our visit . .

WE ARE SOMETIMES too proud to ask questions. Children will always ask them, but we outgrow that, and we pretend to know, and so we don't learn anything like as much as we might. The armour of pride keeps us from learning.—D. M. BAILLIE in *Out of Nazareth* (Scribner)

# WORSHIP NOTEBOOK

## KHRUSHCHEV IN CHURCH?

Billy Graham thinks it was a mistake at Khrushchev wasn't invited to church hen he visited the United States. Asming that this self-announced atheist -who makes frequent references to God -had expressed an interest in visiting ne of our churches, wouldn't that have rown the State Department into a zzy? Some Washington bureaucrat ould have to decide which church would favored by a visit from the world's ading Communist.

Too frequently the emphasis throughut Mr. K's tour was on a display of merica's material wealth. Evangelist raham felt that too little attention was ven to spiritual value.

There will be few Christians, or Jews r that matter, who will disagree with raham's point. We are what we are ot because we have two cars in every arage or wall-to-wall carpeting but beause of the freedoms which, under God, e believe are our inalienable right. Whether Mr. Khrushchev would have arned this lesson by going to church another matter.

Let's turn the clock back almost nineen hundred years and look at the int church under the persecutions of e Roman emperor Nero. Christians ften suffered for persisting in their algiance to Christ. Yet in that day, as ey have done ever since Pentecost, hristians risked their lives to attend the rvice of the church.

Gregory Dix in his *The Shape of the iturgy* describes in detail how the early hristian sneaked from his home early the morning clutching a piece of bread as he made his way to the place of worship. Sunday of course was not a holy day for the empire. Business would be going on as usual, so services began early. Remember too that there was no such thing as a church building. Christians in those days met secretly at the home of one of their members.

And the important thing is that what they did at worship was only for those who had been admitted into the membership of the Body of Christ! Even the catechumens, those who were learning about the faith, could attend only a portion of the service, and not until they had been baptized could they remain for the celebration of the Lord's Supper. Worship was only for the initiated.

The Christian who lived in Rome in the first century often had to live like a criminal. He lived under the fear of the secret police. He would pray for the emperor and be obedient to the government so long as his obedience was not in conflict with his faith. But he would have thought it absurd had anyone suggested that the local congregation invite the emperor to services next Sunday. He would say, "We pray for the emperor that he may see his error. But our worship is open only to the fellowship of believers."

We've come a long way from such ideas. Perhaps it all began in the fourth century when a Roman emperor decided that everybody in the empire ought to be a Christian. Church doors are now open to anyone. Not only are the doors open to all, but in some churches the restrictions on the communion rail have been

discarded so it is possible for a nonbeliever to share in the gift of the body and blood of Christ in the sacrament.

A lot of people cheer such liberalism. The first step is to ask, "What difference if a man is a Lutheran or a Methodist or an Episcopalian or a Roman Catholic?" This is followed by, "Who cares if you're a Jew or a Christian?" And finally, "There's no distinction between believer and nonbeliever, child of God or atheist, all are alike."

IF THERE is no difference between the member who has spent years in instruction and has been diligent in prayer and scripture reading, and the fellow who believes nothing but who just happened to come to church that morning, why bother with all of the training? Why should a person attend adult instruction for six, twelve, or even eighteen weeks to join some Lutheran church when in another church of the same denomination just down the street he can be "taken in" next Sunday morning?

And think what this kind of attitude does to everything that we call worship. To whom is the pastor to address his sermon—the baptized Christian who has lived in the spirit or the "outsider" who came because his company wanted to go to church? Is it any wonder that pastors find it difficult to reach their people, when for the most part, the people in the pews are religiously illiterate?

Suppose Mr. Khrushchev had come to one of our churches during his recent visit. To whom should the pastor "point" his sermon? I'm afraid that for many churches in this country it wouldn't have made much difference. Mr. Khrushchev said that "thou shalt not kill" was the *first* commandment of the Christian religion, but I doubt whether most of the people in churches on Sunday morning could have numbered it properly.

AS FOR THE FORMS of worship, would they have "spoken" to Mr. K? Would he have understood—even if we could have said and sung them in Russian—the Collect, the Gloria in Excelsis, the Sanctus, or the Introit? Evidently he's not alone, for there are a lot of Americans who lament that worship means nothing to them. How did they get to be members of the church if they were not instructed in what our faith is all about?

It seems to me that the church must come to a momentous decision. It has to decide when it is speaking to the initiated and when it is speaking to the world. To the first group—that is, to its own membership—the church must engage in a renewed effort of education. Let pastors preach sermons that teach, not simply echo the old platitudes. Let educators scrap the jargon of secular educational standards and take men step by step through the faith.

It might be well if we raised our standards. There's no excuse for allowing a man to become a member of the church just by going to the altar and repeating what the pastor tells him to say. If a man wants to join the Masons he has to study the ritual. How much more ought the church demand that its catechumens (not only the children) engage in earnest prayer and study so that they know what their faith really means.

THIS DOES not mean that every Christian is required to identify himself before being admitted to worship on Sunday (although there are some who think this might not be a bad idea . . . the Mormons do it). It does not mean that we turn nonbelievers away from our doors. But it means that what takes place in our worship on Sundays and holy days will be directed to the initiated, the baptized, the communion of saints. Our conversation then will be mature. If our

nbelieving visitors are attracted, they y make inquiry about requirements membership. But at no time will at we do be lowered to the standards those who have not as yet become a t of our fellowship.

There is another step. Because the urch is a fellowship of believers, in ich the action and conversation is as ong brothers and sisters of a family, church's responsibility does not end re. Those outside the church must be sought out and "compelled to come in."

But the language of the worship of the brethren will not belong among the nonbelievers. Here is a field worthy of experimentation. Boards and agencies may prepare brochures but it will still remain for the individual Christian, the member of the communion of believers, to take his understanding into the lives of others about him and under the grace of the Holy Spirit help them to see what he has seen. —EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## oing steady

QUESTION: Phil is eighteen, and a eshman in college. He is planning to into the ministry. He has been dating e girl. I think he is making a mistake. would like to see him get acquainted th more girls, learn various types, and us be in a better position to make a oice. It seems to me that he is too ung to be concentrating on one girl nce he has his education before him.

REPLY: Going steady is a social pattern pursued by many boys and girls in both junior and senior high schools. At least in some areas there has grown up among students a disapproval of those who do not conform. Sometimes considerable pressure is exerted to bring them into line. Only the independent spirits can withstand it.

Under some circumstances going with one girl would not be bad. But with at least six more years of school ahead, it is not to be approved. He had better concentrate on his studies and reading at this stage.

I recognize that such an opinion is not popular, for a good many young people are inclined to follow their emotions rather than reason and high Christian purposes. Some seem to assume that there is a shortage of the opposite sex, and that one must capture a mate while the supply lasts—as in cave-man days. The widespread marriage of college students is not desirable. With seminary students there is less difficulty, but in most cases it is not commendable.

You may have a calm talk with Phil and point out the various angles. You may be able to have several other mature persons, with Christian ideals, to do the same. It is doubtful whether you can go beyond that.

Some young people are determined to go their own way, and hold a thinly veiled contempt for the ideas of older people and think they are old-fashioned and ill-informed. With a considerable number of unfortunate situations we can do little better than to accept them — even half-heartedly — and try to make the best of them.

# THE ACTS OF THE APOSTLES

## "Who are you, Lord?"

*Who are you, Lord?* (Acts 26:15).

> We are as you see, upon the Enchanted Ground, said Standfast, and as I was coming along, I was musing with myself . . . how many that had come even thus far on pilgrimage, had been here stopped and been destroyed (*Pilgrim's Progress, II*).

WHEN CHRIST calls the sinner, his initial response is often *irritation,* the first gnawing of what theologians call contrition. It may come to remorse, and stop there. And remorse brings no man to peace of mind, but rather to rage against God and man, and bitter deeds.

Had Saul continued to kick against the goads—to lash out blindly in mingled fear and fury against Jesus Christ and to be lashed by his law, the flags of his soul would have flown at half-mast forever.

"Contrition, that is, terrors smiting the conscience through the knowledge of sin"[1] obliterates no guilt, has no remedial power.

God's grace, however, leads many souls to go on from irritation to *interrogation.*

SAUL, SOON to be Paul, responding to the voice of Love, asks Who are you, Lord?, and comes to repentance and faith.

Poor and wretched remain these other souls who throttle their conscience deliberately. Each of them escapes his vocation. Each of them acts like a madman suicide-bent who fiercely claws himself loose from the grip of his rescuers to fling himself off the girder into th swirling doom of the sea.

Poor Agrippa—he had his finger ti on glory, but he loved the self-forg chains that fettered him, loved the more than freedom and beauty a heaven.

Poor Festus—the madman he thoug was in Paul was really in himself. H was the madness of one who rudely a stubbornly stops his ears to the Wo of truth.

Poor Berenice — living in wretch shame before God and man! Beguiled b the serpent and the glitter of her jewel she too spurns her chance for a pure ne life in Christ.

POOR ME! Let me not stand in th presence of sinners like these, and c out vindicatively to God to punish ther Let me contemplate my own situatio critically. If thou, O Lord, should mark iniquities, O Lord who could stan (Psalm 130:3).

Poor me — I have sinned and com short of the glory of God. Nowhere there for me, as I am, a hiding place hope. As with Saul, so with me. It only by God's grace that I "being just fied by faith, have peace with Go through our Lord Jesus Christ . . . for th wages of sin is death; but the free gi of God is eternal life in Jesus Christ o Lord." (Romans 5:1; 6:23.)

Who are you, Lord? Until that que tion has been faithfully answered, a other questions with which men plagu their souls—Who am I? Whence cam I? Why am I here? Where am I bound —are filled with death.

If aimless self-satisfaction is life, the the playgirl's delight in rubies and pla boys is understandable, though dream and pathetic. For the glitter goes on day, and Vanity Fair becomes Vanit

[1] Augsburg Confession, Article xii.

gly. Vachel Lindsay knew it,

There's a new king in Babylon
Every hour.
There's a new queen in Babylon
Every year.
And the kings go down
And the queens go down
With a heartbreak
And a terrible cry of fear.[2]

Here is an eternally valid theological inciple. If darkness and doom are to escaped, contrition must go on to faith fore the day of grace is ended.

Paul has come to faith. For him the w life is beginning, there in the holy, retched dust of the Damascus road. ow, as Dr. Henry Eyster Jacobs puts "This new life inevitably expresses elf in confession." [3]

PAUL'S QUESTION dare not remain in- rrogative. It must become an affirma- n. The words of his interrogation must last spell faith.

Who are you, Lord? Paul knew the swer the instant Christ's light of glory azed upon him on the Damascus road: u are the Lord!

Men are constantly asking the ques- n Paul asked concerning Jesus Christ. has been so through all the hurrying nturies. Many are inquiring about him day. More often than we know he is a pic of table conversation at Rotary ncheons and at chamber of commerce nners. Men ask about him in Wall reet, and on the strip at Las Vegas. nd in city after city the crowds stream o the tent or tabernacle or temple here the evangelist of the hour is pro- iming his ardent message.

The undeniable fact that the swelling owds are there is the outward sign of ir deep—and often deeply felt—inner need. There is a more than vague uneasiness in these hearts, perhaps even a horrible sense of sinfulness, together with other symptoms of contrition.

These people know they are in need and are asking about Jesus Christ. That thrills us; and it should. Yet they (and we) need a word of caution here.

The word of caution is this: Let them be sure to put their question not indirectly, but directly. Let them, with Paul, address the Lord himself, and ask humbly, Who are you, Lord?

LET THEM not ask, Who is this Lord? To ask it so suggests that they are addressing their question to an impersonal, unidentified intellect, or perhaps to their own midget mind.

To ask the question so, as Emil Brunner says of a similar question, Is there a God? is arrogance, really "a sign of mental disorder, the question of an insane man, who can no longer see things simply, clearly, calmly as they are." [4]

Who are you, Lord? I must learn from Paul's experience that the answer to this desperately urgent question must be revealed to me, not discovered by me; given to me, not worked out by me; divinely sent to me through the Word, not casually dreamed up for me by others.

Let me ask him directly, humbly, and he will give me the good answer as he did to Paul.

Who are you, Lord?

Thou art the King of Glory, O Christ . . .

Help thy servant whom thou hast redeemed with thy precious blood . . .

O Lord, in thee is my trusting; let me never be confounded.[5]

—CHARLES B. FOELSCH

[2] Vachel Lindsay, *Poems.*
[3] Henry Eyster Jacobs, *A Summary of the ristian Faith,* Philadelphia, 1907.
[4] Emil Brunner, *Our Faith,* SCM, London, 1949.
[5] From the *Te Deum Laudamus.*

# BOOKS

## DOCTRINE OF THE CHURCH

**Corpus Christi.** By Geddes MacGregor. Westminster. 302 pages. $5.

The thesis of this book is indicated by the subtitle: "The Nature of the Church according to the Reformed Tradition." Yet it is by no means narrowly Calvinist. The problem of defining the nature of the church is faced in full ecumenical setting.

When facts are diverse a unifying theory is quite difficult. Such is the perplexity of a theological definition of the church. This book faces the difficulty frankly and with no simple solution.

The author, whose scholarly reputation is well established, has surveyed an extensive literature, as the 441 titles in his bibliography testify.

In the first section he reports the history of the doctrine of the church before the Reformation. Then he summarizes Calvin's views and those of the Church of Scotland.

A second section deals with phases of the problem in modern times using and criticizing insights of the Calvinist tradition. Appendices contain Latin excerpts from St. Augustine's works, and quotations in the original languages from confessional documents.

Whatever difficulty there is in discussing the true (invisible) church (as God sees it) with the empirical church (visible to us) so that these are not two churches, MacGregor insists that the problem must be faced frankly, yet always being intent upon the unity of the church.

Such a comprehensive survey dare not be overlooked by any who would speak on the subject.

W. D. ALLBECK

*Springfield, Ohio*

## THE CHURCH AND THE FARMER

**People, Land, and Churches.** By Rockwell C. Smith. Friendship Press. 164 pages. $2.95.

*People, Land, and Churches* deals with the fundamentals of the rural church and rural life and brings the reader up-to-date with the environment and mechanica changes that have taken place in recen years.

The book is alive with apt, interestin illustrations and persuasive statistics. D Smith writes in clear and unmistakable lan guage. Rural life is more and more varie and complex. No longer is it a matter onl of soil and crops, but coal, oil, gas an water, commuters and the concept of parit and governmental subsidies. One quotatio will suffice. "Here then are our rural fel low Americans—more than 54 million o them. They live scattered in tiny group across the great immensity of America. Ou cities and their two-thirds of our popula tion occupy less than one per cent of th geographical area of our nation. All th rest is in the hands of rural people. Divers and scattered, they face conflict and con fusion in our day as few others of us do Has the church the divine word of redemp tion and hope for them?"

The chapter headings are questions an tell much of what is to follow: 1) What's i to us? Alerting the reader to our nationa responsibility toward the farmer, interde pendence of rural and urban people, etc 2) Who are town and country people? 3 What do town and country workers do 4) Don't town and country folk live well 5) Isn't the country a healthy place? 6 Aren't we all equal? 7) How do we wor together? 8) What are we doing: what ca we do?

This book will be helpful and rewardin to the beginner in the rural parish, refresh ing to the veteran, and informative to th general reader.

FRED S. BLANK

*Boyertown, Pa.*

## EXPLAINING THE CATECHISM

**The Classic Christian Faith.** By Edgar M Carlson. Augustana. 171 pages. $2.75.

The appearance of a book by Edgar Carl son, an internationally known Luther scholar and church leader, is an event of impor

nce. In this volume he explains Luther's nall Catechism in a compilation of chapel ldresses delivered at Gustavus Adolphus ollege, the school he heads. There are even chapters devoted to the Ten Comandments; nineteen chapters on the Apos-es' Creed; and nine chapters on the Lord's rayer.

The intent of Luther in preparing the atechism was not to appeal to the sophis-cated. Luther addressed his Catechism to e people in the villages who had little nowledge of the Christian faith. Likewise te simplicity of Carlson's book recommends to anyone. Carlson's presupposition is iat the Christian faith has a message for l men, regardless of station. Thereby he as affirmed the "classical" character of the hristian faith, that it must be the universal iessage of the universal church. The volume as been aptly titled: *The Classic Christian aith.*

Would that other college presidents and hurch leaders might find the time to ar-culate their faith in a similar way and nake their thought available to a wide audi-nce. Carlson is a true bishop to his college ock; he has been attentive "to reading, to xhortation, to doctrine."

*College Park, Md.* OTTO REIMHERR

## PHILEMON REINTERPRETED

**Philemon Among the Letters of Paul.** By ohn Knox. Abingdon. 110 pages. $2.

The thesis of this little book is bold and xciting. Traditionally, the letter to Phile-non has been regarded as Paul's appeal for lemency on behalf of the runaway slave, Onesimus. But Professor Knox finds some-hing other than the traditional interpreta-ion.

A close scrutiny of the language of the pistle has convinced him that Paul was not sking for the forgiveness and acceptance of Onesimus. Rather was he requesting that Onesimus be set free to assist Paul in the Christian ministry. Paul regarded Onesimus as a person of promise whose help was needed in the work of the growing church.

So eager was Paul to secure the service of Onesimus that he wrote the letter to the Colossians chiefly to support his request in Philemon. This is especially evident in Col. 3:18—4:1. The appeal was apparently successful.

This leads on to a spectacular sequel. The epistle to Philemon was included in the canon of the New Testament largely through the efforts of the Bishop of Ephesus. This he did for personal reasons, simply because the Bishop of Ephesus was none other than the former slave, Onesimus. He had fulfilled Paul's hopes; Onesimus had become an influential leader of the church.

Professor Knox has written a book that is brief, scholarly, and interesting. His case is strong; his evidence is not inconsiderable. He has given the epistle to Philemon a new significance and a place of larger importance in the Christian movement.

The charm of the epistle, its warmth and generosity have always made it a masterpiece of literature and Christian love. Now it appears that it is also the principal clue to the story of Paul's friend and helper who became the bishop of Ephesus about A.D. 110. When the bishop supervised the publication of Paul's collected letters, he of course included the little letter which meant so much to him personally—the epistle to Philemon. GEORGE REESE

*Greenville, Pa.*

**Don't Forgot!** By Elizabeth Darbee Wedge. Augsburg. 176 pages. $3.50.

At two years of age "Val" was driven from his Latvian home by the Russians. He and other children hid in forests and finally found refuge on an island in the Baltic Sea until the end of the war. After living in a displaced persons camp in Germany, Val was brought to America. He came to live with the Wedges when nine years old and had many problems of adjustment to new family life, language, school situation.

Vividly Mrs. Wedge tells of Val's adapting to America, with its joys, fears, heartbreaks, and hopes. There is no fairytale ending to this story. But there is hope that all will finally go well with Val. M. M. R.

# Meeting Urban Challenge, Churches Expand Downtown

By LOUIS F. MERTZ

LOS ANGELES—Two of the Pacific Southwest's oldest congregations are preparing for building programs which will keep them in the downtown areas of their respective cities.

St. Mark's Church, San Francisco, organized in 1849, the Rev. Ross Hidy, pastor, has secured the services of an architect to plan the first building of the expansion program. This will be the first construction since the present structure was entered Mar. 10, 1895. Many of the old structures in the immediate area of St. Mark's are being demolished making way for new construction.

Adrian Amstutz, LLM fund raiser, is conducting a seven-week funding program to aid in the building program at St. Mark's.

First Church, San Diego, the Rev. Milus Bonker, pastor, organized in 1888, has just purchased five lots in the downtown area adjacent to the present church buildings. A fund-raising drive was conducted last fall and the church is working with the Board of American Missions on plans for expansion.

## Northridge Church Organized

ST. PAUL'S CHURCH, Northridge, Calif., was organized on Oct. 4 with 80 charter members. The Rev. Lawrence Martin is the mission developer. Synod President Carl V. Tambert presided at the service.

GROUNDBREAKING services were conducted on Sept. 13 for Good Shepherd Church of Buena Park. This mission has been meeting for four years at Knotts' Berry Farm amusement center.

GRACE CHURCH, Santa Barbara, organized 1906, broke ground on Sept. 13 for a new edifice costing $160,000. The Rev. Edward Ray is pastor.

THE REV. EDGAR A. DOERING was installed as pastor of St. Andrew's, San Mateo, on Sept. 13 with the Rev. Kenneth Senft, synod vice president, officiating. Ground was broken Aug. 23 for a new parish education building.

Pastor Doering starts San Mateo project

EVANGELISM - STEWARDSHIP COMMITTEES held joint sessions at Camp Yolijwa to lay plans for the fall. Synodical representatives will visit with each congregation of synod in the interest of the California Lutheran College as well as for evangelism and stewardship. Stewardship chairman is the Rev. Franklin Schott.

EPIPHANY CHURCH, San Leandro, preceded its fall worship and church school program with a workshop and training session for some 60 regular and substitute teachers. Mrs. Arthur Alm, wife of the pastor, led in presentation of basic principles and methods to be followed.

VACATION SCHOOL at Holy Cross Church,

ica (Pedro Valley), was jammed with r-sitting room only." Mornings were ed into four equal periods with one p at worship in the sanctuary of the e-chapel, another studying in Pastor am Klover's living quarters, another in garage and a fourth playing games on ot across the street.

he crew of women handled the crafts n assembly line basis, another worked e kitchen on refreshments, and a third rvised the games.

THER LEAGUERS of Christ Church, is, Calif., have been busy with service cts since organizing last January. One e first jobs they undertook was selling riptions to THE LUTHERAN (*see photo*). e group has also taken an active inter- n evangelism, and is now conducting a nunity census under the guidance of the regation's evangelism committee.

Clovis Luther Leaguers transmit enthusiasm as they enroll subscribers for "The Lutheran"

## rth Hollywood Congregation Dedicates Enlarged Church

S ANGELES—Dedication of the enlarged emodeled St. Matthew's Church, North wood, took place Sept. 22 with Synod dent Carl V. Tambert officiating. Other s marking the completion of construc- were a service of entry, a dedication uet, dedication of gifts, and a special youth service on Sept. 27 when Dr. Orvil Dahl, president of the California Lutheran Educational Foundation, spoke.

The church now has an enlarged sanctuary, additional administrative quarters, improved kitchen facilities and a new multi-purpose room for social functions.

ect's drawing shows remodeled St. Matthew's Church. Pastor is the Rev. John G. Simmons

# Dr. Fry to Speak Oct. 18 at Seattle Reformation Festiv

By OLIN G. DASHER

SEATTLE — The Lutheran Council of Seattle-King County will sponsor the annual Reformation Festival on Oct. 18 in the Civic Auditorium. The speaker will be Dr. Franklin Clark Fry, president of ULCA and of the Lutheran World Federation comprising some 75 million Lutherans. His subject will be "Mother of Democracy."

The 500-voice choir, made up of members of 60 Lutheran churches in the area, will be led by Leland Sateren, head of the Augsburg College School of Music, in Minneapolis, Minn. Organist will be Paul Ma also of Minneapolis.

On Oct. 17 Mr. Sateren and Mr. Ma will conduct a clinic for organists and ch directors at Gethsemane Church.

Winners of the Lutheran Council's Ref mation essay contest for young people w be announced at the festival service.

Protestant church members through the Seattle area are awaiting the first t vision showing of the film *Martin Luther* be shown on KIRO-TV Oct. 16, at 11 P

Practicing Lutheran unity in Northwest: Seated, Dr. Jens Kjaer, Dr. Segerhammer; standing, Kenneth Larson, Edwin Bracher, Dr. George Hall, Dr. S. L. Swensen, Martti Wilkman

## Lutherans Together

FIRST CONFERENCE for Pac Northwest pastors of the f uniting Lutheran bodies ULCA, Augustana, Suomi AELC, was held Sept. 1-3 Pacific Lutheran College, Pa land. Of the 110 pastors tending, 40 were from UL churches.

Lecturers were Dr. Carl S erhammer, president of California Conference, Aug tana Church, and a member the Joint Commission on theran Unity; and Dr. Geo F. Hall, campus pastor at University of Minnesota.

Already there is much co-operation this area in the realm of youth camps leadership schools. Still to be worked is the problem of support for colleges seminaries affiliated with the synods of merging churches.

## *Cornerstone to Be Laid Nov. 1 At Pacoima Lutheran Hospital*

LOS ANGELES—The cornerstone will be laid Nov. 1 for the 100-bed Pacoima Memorial Lutheran Hospital. Synod officials and pastors from 46 Lutheran churches in the San Fernando Valley will be invited to attend.

Pacoima Hospital will be a memorial to the 74 children struck down in a schoolyard when a falling plane crashed on Jan. 31, 1957.

SYNOD PRESIDENT EDWIN BRACHER ficiated at dedication of the new build of Calvary Church, Hillsboro, Ore., summer. This first-unit church include chapel seating 180, can accommodate 7 overflow rooms. There is a multi-purp fellowship-classroom hall.

Good Shepherd Church, Bow
ke, Seattle, broke ground Aug.
for its first unit. Costing about
00,000 with furnishings, this will
the largest mission first unit in
cific Synod history.
The nave will seat more than
) with overflow rooms, and
re will be 15 classrooms, office
ilities, a couples' fireside room,
d a nursery.
Photo shows John S. Harbaugh,
airman of the building com-
ttee; Pastor Richard I. Cross-
d, and Joseph A. Dixon, con-
gation vice president, turning
vels to commence construction.

# utherans to Co-ordinate Home Mission Efforts in Texas

By JAMES F. VORKOPER

AUSTIN — Representatives of five Lu-
eran church bodies in Texas gathered at a
theran Mission study meeting at First
glish (ULCA) Church, Austin, on Sept.
. The conference pointed to a new co-
erative relationship in establishing new
me missions and relocating older congre-
tions.

Co-moderators were Dr. Conrad Hoyer,
ecutive secretary of the National Lutheran
uncil's division of American missions,
d the Rev. William H. Hillmer, executive
cretary of the Board of Missions, Lu-
eran Church—Missouri Synod. Mission
aders of the Evangelical Lutheran Church,
e American Lutheran Church, the Augus-
na Lutheran Church, the United Lutheran
urch and the Lutheran Church—Missouri
nod attended.

Lutherans are the third largest Protestant
nomination in the state, with some 147,-
0 members; but in 129 of the 254 coun-
s there is no Lutheran church, Dr. Hoyer
inted out in presenting highlights of the
LC's county-by-county study of Texas. He
id in six counties Lutherans outnumber
e membership of all other Protestant
urches combined, and in 20 counties Lu-
theran membership exceeds estimated Ro-
man Catholic strength.

Roman Catholics claim 1,420,800 mem-
bers, about the same as the Southern Bap-
tists. In this connection the Rev. George
Reck, of Houston, chairman of Latin Ameri-
can missions for ALC, said there are about
1,200,000 unchurched Texans of Latin de-
scent, especially in counties near the Mexi-
can border.

The NLC studies show more than three
and a half million unchurched persons in
the whole state, indicating the huge mission
responsibility of the Lutherans and other
Protestant churches. Lutherans have started
more than 100 missions or preaching sta-
tions since 1945.

It was agreed that the several Lutheran
bodies should consult more closely in estab-
lishing new mission fields, to avoid duplica-
tion or overlapping of efforts. Mission lead-
ers planned to hold more meetings in the
future.

## Young Congregations Growing

GRACE CHURCH, Amarillo, is crowding its
house chapel with membership doubled since
March 1. Pastor Clayton Sugg has received

45 new adult members this year. Financial programs are progressing toward the start of a church building next year. Surveys of four sections of Amarillo located 135 families interested in the church.

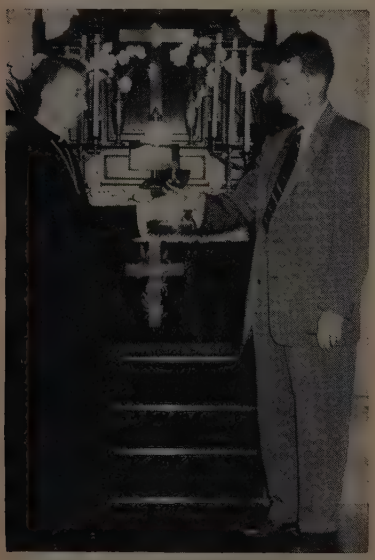
SALEM CHURCH, Houston, is anxiously awaiting completion of its first unit building. Church school attendance is so high that teachers are recommending two sessions to make teaching more effective.

PRINCE OF PEACE CHURCH, Houston, received 14 adults and 15 children this summer. A 45-foot cross with an 18-foot bar was erected and is illuminated at night.

AS A SYMBOL of unity in faith and doctrine, Dr. John C. Vanatta presented a silver communion chalice to La Reforma Lutheran Church in Buenos Aires as a gift from First United Church of Dallas, Texas, at a special service Aug. 16.

Dr. Vanatta, professor of medicine at the University of Texas and an active layman, was attending the International Congress o Physiological Sciences in Buenos Aires a delegate and lecturer. He also addressed th annual convention of the United Evange lical Lutheran Church in Argentina, and vis ited ULCA mission congregations, school and institutions.

The La Reforma Church is served by th Rev. Karl Laantee, ULCA missionary.



Pastor Laantee receives chalice as gift of Dallas church from Dr. John C. Vanatta

## Prison Ministry Pays Off

PASTORAL SERVICE at the Louisiana Stat Prison in Angola, begun four years ago by th Rev. Clayton W. Sugg, is showing results. C Aug. 30 the Rev. Harry M. Rohwer, Jr., of S Paul's Church, Baton Rouge, conducted adu confirmation for one of the inmates. Two ca loads of parishioners accompanied the pasto

Three more men are under instruction in Lu theran doctrine, Pastor Rohwer said.

## Dallas Congregation to Organize

FORMAL ORGANIZATION of Bethlehem Church, Dallas, is set for Oct. 25. Missio Developer Walter D. Galbraith, Jr., a peared on radio station KBOX for a wee this summer.

ST. LUKE'S CHURCH, Richardson, is con sidering final plans for a first unit to b constructed next year on the site across th street from the house chapel. The congre gation sponsored a "Stereo Goes to Church" program on Sept. 25 in a school auditorium

TWO NEW Sunday school classes were added at St. Martin's Church, Houston, be cause of increased enrollment.

UNITED LUTHERAN CHURCH MEN of th synod met at Lutherhill on Sept. 12 and 13 Howard Logan, ULCM executive secretary spoke. Warren Ideus was re-elected presi dent.

A new ULCM group has been formed in the Lafayette-New Iberia Parish, Louisiana and is active in inter-congregational fellow ship programs.

ST. PAUL'S CHURCH, Lake Charles, La. dedicated a new church school addition late in September.

ORTH CAROLINA

# ynod Getting More Men o Prepare for Ministry

By FRANK K. EFIRD

SALISBURY—The North Carolina Synod is aking an all-out effort to secure more men r the ministry. Twenty-two students enlled this year at Lenoir Rhyne to study f the ministry, the largest number in a mber of years.

For the first time in its 130-year history, itheran Chapel, East Gastonia, has four ung men studying to be pastors. The eme of conference meetings during the ek of Oct. 28 will be "The Gospel Min-ry."

## Better Stewardship Demonstrated

SYNODICAL stewardship leaders are re-cing that the synod is showing a better ewardship record this year than last year. n Sept. 3, $390,853 had been given on the dget of $675,213. This was 57.8 per cent the budget, and $22,221 ahead of 1958.

LUTHERIDGE, the Southern Lutheran Assembly Grounds at Arden, N. C., continues to attract large numbers to its summer program. Registration was 2,541.

(Continued on page 38)

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### NORTH CAROLINA . . .

Over 300 Boy Scouts and their leaders from 23 Lutheran-sponsored troops in North Carolina held their eighth annual retreat at Lutheridge, Aug. 21-23. Recreation and camping were featured, but main emphasis in the program was placed on the scout law, "A Scout is reverent." Leaders claim this camp-out is unique in that "it is the only retreat sponsored by a religious organization for Boy Scouts in the United States."

### Youth Week at Kannapolis

LUTHERAN YOUTH leaders also claim that the annual Lutheran Youth Activity Week, Aug. 3-7, sponsored by the seven churches in the Kannapolis area, is unique for Lutheran young people. This year the theme "The Institutions of the North Carolina Synod," was presented.

Speakers were Superintendent L. E. Blackwelder for the Lowman Home, President Voigt R. Cromer for Lenoir Rhyne College.

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UNITED LUTHERAN CHURCH WOMEN closed their three-day convention at Lenoir Rhyne College Aug. 24 by presenting to Dr. Voigt R. Cromer a check for $10,230 to be applied to a new pipe organ for the college auditorium. The presentation was made by Mrs. G. R. Patterson, the president.

### Workshop for Parish Workers

PARISH WORKERS of the synod met for their annual workshop at Lenoir Rhyne Oct. 8-10. Featured was "The Lutheran Liturgy in Motion," by the college's a cappella choir under the direction of Mrs. Margaret Fisk Taylor, nationally known authority on rhythmics and motion. The 1960 vacation church school program received special attention. The workshop is under the direction of the Department of Religious Education at the college and is directed by Prof. Inez Seagle.

WHITE CITIZENS of Salisbury are raising $100,000 to build a new chapel for Livingstone College, a Negro institution in Salisbury sponsored by the Zion AME Church. The old chapel burned last year.

## Lutheran Pageantry Marks Salzburgers' Anniversary

EBENEZER, GA.—An estimated 750 persons attended the 225th anniversary of the arrival of the Salzburgers in Georgia at the historic Jerusalem Church on Sept. 7.

A series of pageants presented by Lutheran Sunday schools of Effingham and Chatham counties dramatized the story of the colonists who fled Germany in 1734 to escape religious persecution. Many of those taking part were descendants of the original families.

Devotions were led by Dr. C. J. Shealy, pastor of Jerusalem Church, and Dr. Raymond D. Wood, president of the Georgia-Alabama Synod.

Jerusalem Church was built in 1767-69, and is considered the oldest building in Georgia. It stands near the old Savannah River landing which was the first community center in Effingham County.

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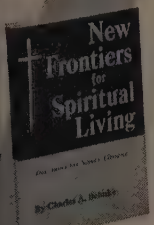


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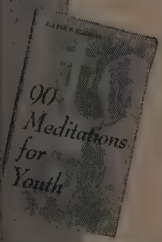


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## Congregation at Freehold Formed, Others Developing

By RALPH I. SHOCKEY

TRENTON — The organization of Gra Church, Freehold, was scheduled for Su day afternoon, Oct. 11, in the intermedi school building. Almost 100 adults were ceived as charter members. Pastor Rob Oberkehr began development work in t community on Feb. 1. A church site h been obtained at Main Street and Park Av nue (Route 33).

Two other mission congregations in t synod are approaching organization. Levittown, the Rev. Harry E. Smyser beg work on July 15, and first service of proposed St. Luke's Church was held Se 13 with 164 persons attending. Builde of the community have donated a four-a church site.

In Middletown, the Rev. C. Roger Burk began development on July 1. First serv of what will be King of Kings Church held in the Bayview school on Sept. The pastor has developed a mailing list almost 500 families.

### Indian Layman Visits Moorestown

KOLA ISAIAH, secretary of stewardship a chairman of industrial services in Andhra Evangelical Lutheran Church India, is spending a month in St. Matthe parish in Moorestown, observing the act ties of a typical mission congregation. Matthew's is one of seven ULCA congre tions being visited by Indian representati under the auspices of the Board of Fore Missions.

EXPANSION of the educational program Zion Church, Rahway, is underway with purchase of a large dwelling next to present church and parsonage. It will converted to use of the nursery, kind garten and primary departments.

A NEW SATURDAY church school for children of St. Paul's Church, Mt. Ho

an Sept. 12. Instruction is given for des from kindergarten through the con- nation classes. More than 80 enrolled.

## Dr. Fry to Speak at Trenton

DR. FRANKLIN CLARK FRY, ULCA presi- t, will speak at the Greater Trenton ormation service in the War Memorial lding on Oct. 25 at 3:30 P.M. The West- nster Choir of Princeton University will g.

The Reformation rally for the Camden a will be held Oct. 25 at 4 P.M. in Holly ll, Pennsauken. President Evald B. Law- , of Upsala College, will speak.

GROUND WAS BROKEN Sept. 16 for the w $150,000 educational building of Holy nity Church, Audubon. Pastor Raymond Lauffenburger conducted the service. The t will be used for classes from nursery ough the junior department.

## Lutheran Home Dedicated

DEDICATION of the new 55-bed Lutheran me at Jersey City was held Sept. 20, with out 1,200 persons attending. Dr. Harold as, executive secretary of the Board of cial Missions, spoke. The Rev. John Wag- r, president of the home board, conducted service with Dr. Carl Futchs, executive retary of the Lutheran Welfare Associa- n of New Jersey.

The institution was formerly known as Kinderfreund Home.

INSTALLATION of Robert J. Yingling as ector of Christian education highlighted 35th anniversary observance of Holy nity Church, Nutley, on Oct. 11. A Get- burg College graduate, Mr. Yingling will ist Dr. Henry J. Berkobin in the educa- nal and musical programs of the parish.

ST. BARTHOLOMEW'S CHURCH, Trenton, served its 45th anniversary Sept. 20. eaker was the first ministerial son of the ish, the Rev. Albert A. Schrum, Jr., of ace Church, Bayonne.

EPIPHANY CHURCH, Camden, held its 80th niversary program Oct. 1. Taking part re two sons of the congregation, the Rev. nry Voight and the Rev. Carl W. Weber.

Audubon congregation leaders assist Pastor Lauffenburger at groundbreaking ceremonies

THE REV. J. RUSSELL HALE was installed as pastor of St. Paul's Church, Collingswood, Sept. 13. Dr. Harry Baughman, president of Gettysburg Seminary, and Dr. Kent Gilbert, of the Board of Parish Education, participated in the service with Dr. Edwin H. Knudten, synod president.


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## *Liberal Education Praised by Nixon at Thiel Ceremony*

GREENVILLE, PA.—Soviet schools produce good scientists, but their scholars lack spiritual values and have only a narrow view of the world, Vice President Richard M. Nixon said at the dedication of Thiel College's new science hall on Sept. 21.

Mr. Nixon emphasized the importance of a liberal education which imparts to the student an awareness of the broad area of knowledge. As long as we have privately supported and church-related colleges, he said, "we need have no fear that we will fall into what is, I believe, the greatest sin—the rule of conformity to someone in authority."

At head of procession are Thiel's President Irvin, Mrs. Kearns and Vice President Nixon

The vice president received an honorary doctor of humane letters degree at Thiel's annual honors convocation. He was presented for the honor by Mrs. Carroll D. Kearns, a member of the college board. Taking part also in the ceremonies were Dr. G. L. Himmelman, president of the Pittsburgh Synod; Dr. Fredric B. Irvin, Thiel president, and Congressman Kearns.

Fifty-eight Thiel students were honored for outstanding scholastic records.


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Leaders of every Protestant denomination contributed their views, including Fredrik A. Schiotz, Pres. Evangelical Lutheran Church; Clarence E. Pickett, American Friends Service Committee; G. Bromley Oxnam, Bishop of the Methodist Church; and others.

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PENNSYLVANIA

# Pastors and Laymen Hold Conference on Rural Life

By ROBERT E. PICKING

WILLIAMSPORT — Pastors and laymen of the Central Pennsylvania Synod met for the seventh annual Rural Life Conference at Susquehanna University, Selinsgrove, Sept. 11 and 12.

Dr. William H. Lazareth, of Philadelphia Seminary, said that urbanization is spreading into heretofore rural areas, but this is neither good nor bad. But secularization may come too, he warned, and this means living without a future in mind.

Dr. F. L. Whaley, of Pennsylvania State University, spoke on group dynamics as a method of helping people learn to work more effectively together.

## Seminar on Social Responsibility

SIXTY PASTORS and laymen attended the seminar on Christian Social Responsibility held Sept. 14-16 at Forest Inn, Eagles Mere. Speakers included the Rev. Rufus Cornelsen, director of social action for the Board of Social Missions, ULCA, and Dr. Frederick K. Wentz, of Gettysburg Seminary.

SUSQUEHANNA CONFERENCE of the synod elected clerical and lay delegates to the 1960 ULCA convention at the fall meeting in First Church, Watsontown, on Sept. 21. It was voted not to hold the pre-Lent evangelism mission in 1960 as planned previously.

Dr. Wallace E. Fisher, of Lancaster, presented the report of a synodical commission on Ecclesiastical Order. Dr. Jacob M. Myers, of Gettysburg Seminary, gave Bible studies. A panel on world missions included Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions; the Rev. Luther A. Gotwald, Jr., the Rev. David L. Vikner and Mrs. Roy L. Winters.

MORE THAN 400 campers were registered during the three-week conference camping period at Susquehanna University. The Rev. Adam P. Bingaman was camp chairman.

ZION CHURCH, Sunbury, is planning for an educational building and a modernized program of parish education.

## Assistant Pastor Installed

THE REV. EARL W. ZELLERS was installed as assistant pastor of Bethany Church, Montoursville, by Dr. Arthur Yeagy, assistant to the synod president. Dr. Orie E. Sunday, who had been serving as parish helper, recently resigned.

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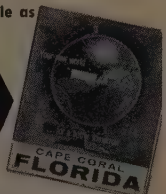


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Two representatives of the Church of land, the Rev. Runar Bachman and Mr. mo Visuri, visited congregations in the squehanna Conference for two weeks. ey came here under the Lutheran World deration's exchange educational program. stor Bachman is a synod official and Mr. suri is a director of religious and educa- nal television.

St. Matthew's Church, Bloomsburg, ns to call a staff assistant for visitation d counseling. The Rev. James M. Singer the pastor.

## chuylkill Haven Church larks 100th Anniversary

Pottsville — St. Matthew's Church, huylkill Haven, celebrated its 100th anni- rsary Sept. 27-Oct. 1. Dr. Charles M. ooper, president of the Ministerium of nnsylvania, preached at the opening serv- when the renovated church building was dedicated.

District Night was held Sept. 29, with e Rev. Walter Guigley, dean of the Potts- le District, preaching. An organ recital as given by Robert E. Clippinger, choir rector at Gettysburg Seminary.

The Rev. William Ziegenfus, pastor of race Church, Camden, N. J., and a son the congregation, preached at the Com- unity Night service Oct. 1. A special cere- ony honored 50-year communicants of the ngregation. Homecoming service was held ct. 4 with a sermon by the pastor, the ev. William C. Butts.

St. Matthew's was established as Schuyl- ll Haven's first English-speaking Lutheran ngregation, and built immediately on the esent site along the old Schuylkill Canal. mong its pastors was John A. Singmaster, ho later became president of Gettysburg minary and was president of the General ynod prior to the merger that produced LCA.

The son of another St. Matthew's pastor is ichard T. Sutcliffe, now associate director , the Press, Radio and Television depart- ent of the United Lutheran Church.


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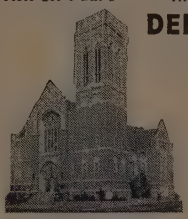

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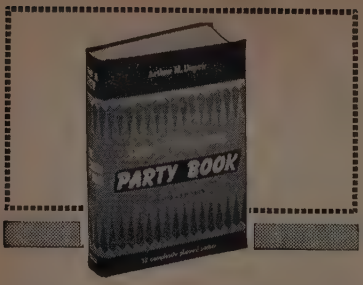


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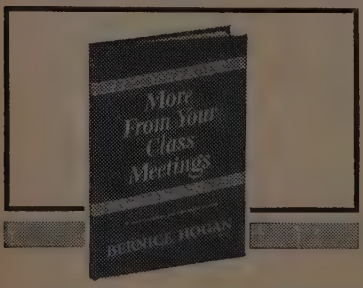


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## *ULCW Reports Gains*

A SIX PER CENT increase in membersh of the United Lutheran Church Women du ing the first six months of 1959 was r ported by Miss Josephine I. Darmstaette ULCW executive secretary.

Miss Darmstaetter said the women's au iliary now has more than 173,000 membe in 3,848 congregational units.

Receipts from synodical organizations the ULCW during the first half of the ye amounted to $552,111.75, representi nearly half of the women's 1959 budget $1,150,000.

Staff changes announced by Miss Darn staetter include the appointment of Mrs. Morris Smith as temporary editor of *Lutheran Woman's Work,* succeeding the la Mrs. Howard R. Gold; election of Mi Mary Jo Kimpel, former parish worker Trinity Church, Greenville, S. C., as cat didate secretary, and of Miss Ethel Dentz as associate secretary for education.

## —CHANGES OF PASTORATE—

CANADA

BECKER, WALTER. From Redeemer Church London, Ont. To Wellesley parish.

KALBFLEISCH, LLOYD. From St. Paul's an St. Peter's churches, Neustadt, Ont. T Trinity Church, Fort Erie, Ont.

CENTRAL PENNSYLVANIA

RUDY, CHARLES E. From St. John's Church Mifflinville. Retirement.

ILLINOIS

JENSEN, SAMUEL W. From First Church South Sioux City, Neb. To Holy Trinit Church, Afton, Mo.

INDIANA

OYGARD, MARTIN. From Faith Church Evansville. To St. Paul's Church, Cor nersville.

## Special Convention Notice

The Indiana Synod will meet in special con vention, Oct. 26-27, in St. Mark's Church Indianapolis, opening with Holy Communion 9:30 A.M.

HL, E. F. C. From Vincennes parish. Retirement.

MARYLAND

MHERR, OTTO. From Hope Church, College Park. To Susquehanna University, assistant professor.

NEW JERSEY

YSER, HARRY E., JR. From St. John's Church, Folcroft, Pa. To Levittown, N. J., mission developer.

NEW YORK AND NEW ENGLAND

MER, CARL. From Jamaica Plain Church, Boston. Retirement.

NORTH CAROLINA

)WN, J. DANIEL. From St. Stephen's-Mt. Olive parish, Gold Hill. Graduate study.

ONINGER, PAT C. From St. Paul's Church, Burlington. To Trinity Church, Vale.

E, WILLIAM J., JR. From Mt. Hermon Church, Statesville. To Reformation Church, Taylorsville.

RY, FRANK C. From Prince of Peace Church, Kinston. To Holy Trinity Church, Chapel Hill.

NORTHWEST

OBSEN, JACK E. To St. Andrew's Church, Minneapolis, Minn.

EN, RONALD. From Rochester, Minn., mission developer. To Holy Communion Church, Racine, Wis., assistant pastor.

OHIO

KENQUAST, JAMES L. From Trinity Church, Findlay. To graduate study.

AGER, HOMER H. From First Church, Barberton. To Emmanuel Church, North Georgetown.

ASE, JOSEPH W. From First Church, Miamisburg. To Inner Mission Society, superintendent.

MBURGER, HERBERT F. From Stettler Church, Miamisburg. To East Canton parish.

T, EUGENE O. From St. Paul's Church, Marion. To St. Paul's Church, Springfield.

LLAND, DAVID T. E. From St. John's Church, North Liberty, Ind. To St. Paris parish.

HOLMGREN, WARNER E. From Trinity Church, Dayton. To St. Luke's Church, Youngstown.

LUCAS, NORMAN E. From First Church, Mansfield, assistant pastor. To Zion Church, Defiance.

WESTERN CANADA

KNAACK, JOACHIM. To Ponoka-Rimbey parish, Alta.

WILKE, ARNOLD. From synod presidency. To Redeemer Church, Vancouver, B. C.


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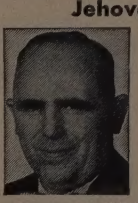

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# IN CONCLUSION

LOOKING BACK through a dozen years it is clear that agreements the United States made with the Soviet Union at Yalta and Potsdam were mistakes. They were mistakes made with a good intention—which was to try to live in peaceful co-operation with the Soviet Union after the war. On this basis the U.S. pulled back its troops from key points in eastern Europe, and allowed the Russians to take over.

The Russians weren't planning to engage in peaceful co-operation. But they made mistakes. Instead of lulling the western allies with peaceful gestures, they clamped down their domination on such countries as Czechoslovakia, and tried in 1948 to squeeze the western allies out of Berlin.

So the cold war began. The U.S. took the lead in forming the North Atlantic Treaty Organization, and began building a circle of air bases around the Soviet Union. The U.S. also pushed ahead in developing the H-bomb. Now the U.S. spends $40 billion a year to maintain military strength, and takes several years of the lives of millions of its young men for the armed services.

WE WOULD be intensely grateful if this huge wasteful expenditure could be ended. The Russians would be glad to save their money too. But they are aware that, if their armies were withdrawn, the European satellite nations would break loose from Soviet domination immediately.

A tense balance of power between the U.S. and the Soviet Union is the only practicable pattern of things at present. But since both sides know that this balance exists, it may be possible to make careful reduction of power on both sides without upsetting the balance.

Then the U.S. would probably settle down to a comforting tax reduction with more money to spend on color TV, etc. But Russia, with its single-minded purpose of making its way of life dominant in the world, would be strengthening its trade and aid relations through Africa and Asia.

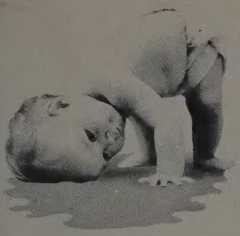
WHEN I WAS 16 I became fascinated with the study of the ancient history of the Middle East. The sequence frequently repeated in that history was that nations living in fertile agricultural areas developed luxury-loving and sophisticated civilizations. Then some hungry desert tribe would conquer the rich cities and bring them fresh energy for a while.

I used to worry about what would happen when there were no more barbarians to challenge the folks who had become fat and lazy. Now I realize there will never be such a time. The barbarians can rise up from the midst of the fat people.

There's a big difference, of course, between bow-and-arrow armies and nations armed with intercontinental missiles. Naked outright war as a means of conquest may be out of date. That's what Mr. Khrushchev told us very plainly in the U.S. last month.

But the desperate conflict of the skinny people against the fat people continues. If the Russians get fat there are 600 million Chinese waiting their turn.

The only good possibility for such a comfortable nation as the U.S. is to slim itself down considerably by voluntarily and eagerly sharing its wisdom and wealth with some of the hungry people. But, unfortunately, nothing like that has ever happened. It's probably too much to expect that it ever will. —ELSON RUFF



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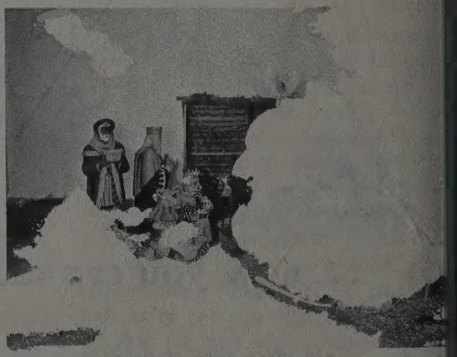

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